

AFTER DEATH WHAT?

THIS PAPER TELLS YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

TRUTH For Authority; NOT Authority For TRUTH

NUMBER SEVENTY-FOUR ★ Published by DALE NEWS, Inc., Lily Dale, N. Y., U. S. A. ★ SEMI-MONTHLY ★ OCT. 10th, 1941 ★ 10 CENTS

"DEFEND YOUR MEDIUMS!"



Picture Courtesy C. A. Burgess, Chicago, Ill.

"Psychic Observer"

MERCY E. CADWALLADER (born Philadelphia, Pa., May 2, 1861—passed away, Chicago, Ill., Dec. 24, 1934) Owner, Publisher and Editor of The "Progressive Thinker," 1910 to 1934; Author of the books: "Mary S. Vanderbilt"—A Twentieth Century Seer and "Hydesville in History."

During her girlhood, Mrs. Cadwallader worked for James A. Bliss, Philadelphia; later she married Mr. Cadwallader, foreman of a printing shop owned by Jonathan M. Roberts, publisher of the magazine "Mind and Matter."

Of Mrs. Cadwallader's early life, little is known except that her parents were Catholic and when their daughter expressed belief in Spiritualism, there was an immediate "split" in the family.

In 1910, B. B. Hill, Mrs. Cadwallader's foster-father, bought the "Progressive Thinker" from Mrs. J. R. Francis, and turned the paper together with the adjoining property over to her.

During her life-time, working for the cause of Spiritualism, Mrs. Cadwallader was known to have possessed a marvelous memory. She defended mediumship on every occasion and was recognized as "THE MEDIUM'S FRIEND."

For years, she was superintendent of the Children's Lyceum movement; she helped lay the corner stone (John Slater and C. A. Burgess, assisting) for the Andrew Jackson Davis Lyceum, Lily Dale, N. Y.; she purchased the Hydesville property, where the original FOX COTTAGE stood before being moved to Lily Dale, in 1916; she was the first Vice President of The Pennsylvania State Spiritualist Association; some of her closest friends, Pierre L. O. A. Keeler, John Slater, C. A. Burgess, Mary T. Longley and C. Rudolph Malmberg—present editor of Progressive Thinker.

She was survived by two relatives, both living in Philadelphia—a son, Henry ("Gov'nor") Cadwallader and a granddaughter, Helen Anstrum.

Cadwallader's Spirit Message to the Editor of Psychic Observer

During the past several years, I have received many spirit messages from Mrs. M. E. Cadwallader; I have heard her spirit voice and have received written communications. The authenticity of many of her communications have been thoroughly checked . . . some verified . . . some not, BUT what was (for me) the most inspiring message, ever received from Mrs. Cadwallader, was a slate-writing (on cards) received a short time ago through the mediumship of P. L. O. A. Keeler. The message in part:

"Ralph: Since I passed to the realm beyond . . . I have closely observed you . . . your improving capabilities . . . your business views. I have been aware of how you are trying to comprehend the proper building of a stronghold for Spiritualism . . . how you are able to invoke the interest of the public . . . ending in the benefit and furtherance of your object in view . . . No group, no class, no organization, can be so great or small as to lose sight of the fact that your paper is an organ which they will be wise not to disparage.

"Continue to combine zeal, judgment and energy and some day you may attain the heights—an embryo literary giant—destined to travel the same paths traversed by Horace Greeley, John T. Raymond, Charles A. Dana, James Gordon Bennett, et al. "The Progressive Thinker, I loved as a person and shall always cherish its name in my memory . . . under stressing condi-

Will Science Accept the Truth . . . of Spirit Communication?

A Factual Survey of the Strange New World Science Is Discovering

This article "Can Science Read Your Mind" appeared in LIBERTY Magazine, September 6th. What Will Irwin says in his article is relatively unimportant—What IS important is the fact that he said anything about MEDIUMS at all . . . and that LIBERTY printed it.

Magazines and newspapers are beginning to print what the Spiritualists have known for over 90 years—that TELEPATHY—Mind contacting mind, whether in or out of the body, IS A FACT—that MEDIUMSHIP—Spirit communication with the earth plane, IS A FACT—that PSYCHOMETRY—ascertaining the identity of cards or sealed envelopes, IS A FACT.

Within the past five years, a number of Spiritualism's outstanding mediums have "experimented" with the cards used at Duke University. Many of these mediums have "gone through" the entire pack of 25 cards—WITHOUT A MISS. To our knowledge, MAUDE KLINE and T. JOHN KELLY, while entranced and blind-folded, have perfect records. Even EILEEN GARRET and HORACE LEAF were guests at Duke University.

There are, no doubt, dozens of other spiritualist mediums who could, if properly approached, startle the materialistic and scientific minds, now carrying on their MEDIOCRE experiments. They are: Mable Riffe, Edith Stillwell, Florence S. Becker, Edward Lester Thorne, Clifford L. Bias, Fred Felix, Mamie B. Schulz, Isobel Bradley and many others—too numerous to mention.

Too bad the scientist does not acknowledge that a spiritual approach, with SPIRITUALIST MEDIUMS, would save much valuable time. During these trying days, SCIENCE and RELIGION could march "hand in hand" — But will they? No! Not until each tries to understand the other, will the world cease to suffer; not until all are in one accord, will the world be a better place to live in and not until ALL UNDERSTAND THE MESSAGE OF THE SPIRIT, will PEACE reign supreme.

Can Science Read Your Mind?

By WILL IRWIN

William James dared do some investigation of his own, his academic associates regarded him with pity.

Then, when this century was three decades old, Professors WILLIAM McDUGALL and JOSEPH BANKS RHINE, first at Harvard and later at Duke University, decided to give telepathy and clairvoyance a scientific tryout. They chose, from the student body, about a dozen men and women who, tests showed, probably had the psychic gift, and set them to reading sight unseen the so-called Zenger (E.S.P. — "Extra-Sensory Perception") cards: Five cards marked with a circle, five with a quadrangle, five with a star, five with a plus mark, five with wavy

lines—twenty-five in all.

Since luck breaks even in the end, obviously one who was merely guessing would guess correctly, over a long run, an average of five cards to the pack.

But in 30,000 experiments these scientific stooges scored far above this "change average." The group at Duke raised the score mathematically; and the chance that these results were due to coincidence proved to be one in ten-followed-by-1200-zeros. At about this time this line of scientific research received a new name—parapsychology.

The conservatives started out to prove Rhine a fool. First, they attacked his mathematics. There they succeeded only in lopping off a few hundred zeros from his 1,200—which still leaves the odds overwhelmingly in favor of the Duke experiments.

Then they criticized the conditions of the experiments. But probably forty or fifty psychological

tions, Mr. Malmberg has done well with the paper . . . I have always recognized his ability and general competency . . . if the paper would ever go out of existence, it would be, to me, like witnessing the passing from life of a much beloved friend. . . Life is fleeting . . . proceed with human feeling and the millennium in view, 'Every day is a fresh beginning, every morn is the world made new.'

"In closing I will quote from the Sanskrit: 'Look this day for it is life, the very life of life. In its brief course lie all the verities and realities of your existence: the bliss of youth, the glory of action, the splendor of beauty . . . for yesterday is but a dream and tomorrow only a vision; but today well-lived makes yesterday a dream of happiness and tomorrow . . . a vision of hope. Look well therefore to this day.'

Truly your friend,
M. E. Cadwallader.

For years, I knew Mrs. Cadwallader . . . she taught me during my early days . . . while attending Lyceum at Lily Dale, N. Y. . . as early as 1908. I met her every year, during the summer . . . for over 25 consecutive years, we were friends . . . to me, it is perfectly natural for her to desire to communicate . . . Mrs. Cadwallader's message (above) is not printed in its entirety . . . being of a personal nature . . . much has been deleted . . . BUT enough remains to show that her interest lies in the proper presentation of the truths of Spiritualism to those hungry souls who WANT TO KNOW that "There Is No Death."

R. G. Pressing

Duke's Pioneer



"Psychic Observer"

JOSEPH BANKS RHINE, Professor of Psychology, Duke University, Durham, North Carolina; Internationally known for his ESP experiments.

He is Co-Author of the book "EXTRA-SENSORY PERCEPTION After Sixty Years" which has caused the most "scientific" controversy of modern times.

laboratories in the United States are now experimenting with clairvoyance and telepathy.

MRS. DOROTHY R. MARTIN and Frances P. Stribic, at the University of Colorado, have found an unusual subject, a man who excelled even the scores made at Duke.

Though a skeptic, **DR. BERNARD REISS** of Hunter College, New York, experimented on telepathy with a woman student. For two nights a week she "sat" in her own room, a quarter of a mile away from the college study where Reiss had locked himself in.

At exactly nine o'clock, he drew a Zenger card from a newly shuffled pack, looked at its device, and concentrated on it. During that minute she recorded her impression of the device. At the rate of a card a minute, she "read" seventy-four packs, one at each sitting. And, the chance average being five to the pack, she scored an average of more than eighteen to the pack. Once she made a perfect twenty-five.

In late experiments, by the way, the results at a quarter of a mile, 200 miles, even in one case 4,000 miles, seem, if anything, rather better than those obtained when the transmitter and receiver sit in adjoining rooms.

The parapsychologists publish a journal. Recently it polled the heads of the psychology departments of our leading colleges and universities. First: Did they believe that the existence of extra-sensory perception was proved beyond a doubt? Second: Did they believe that the evidence warranted further investigation? To the first question a majority still answered "no"; to the second, as many answered "yes."

The announcement of those experiments at Duke was first published in popular-magazine form in LIBERTY Magazine, May 11, 1935. Others broadcast the news; and intelligent amateurs began piling up evidence. The Sherman-Wilkins experiments with tele-

(Continued Page 2, Col. 2)

He Was EUROPE'S GREATEST PROPHET



"Psychic Observer"

MICHEL DE NOSTRADAMUS, born at St. Remy, France, December 14th, 1503, and died at Salon, France, July 2, 1566. He studied at Avignon, and then entered the medical school at Montpellier, where he took the degree of Doctor of Medicine in 1529. He won great distinction during the plagues which swept Europe for his medical skill and profound learning.

Not until 1555 did he achieve fame as a prognosticator of future events. In that year he published a book of rhymed prophecies entitled **CENTURIES**. This brought him to the notice of Catherine de Medici, who was deeply interested in the occult sciences.

In 1558 he brought out an enlarged edition of his prophecies and dedicated the work to the reigning monarch of France, Henry II. Later he was made physician in ordinary to King Charles IX.

Many editions of his famous work have appeared in many countries, and in all times of world crisis there has been a renewed interest in his predictions, for people are interested in knowing the fate of their nations. Some of his prophecies have been embarrassing and uncomplimentary to some ruthless men of history, and it is quite natural to suppose that this led in many cases to attempts to discredit the oracles altogether. He has had enough followers in every century to keep his name and fame perennially alive.

See books, Page 12, Col. 4

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SCIENCE SURVEY

(Continued from Page 1, Col. 5)

pathy have been published in condensed magazine form and a full report is on the press.

SIR HUBERT WILKINS spent the autumn and winter of 1937 in the American Arctic, searching from the air a crew of Russian flyers who had disappeared. That winter, for weeks at a time, there was no word from him. But, by previous agreement, Harold Sherman, author and sensitive (medium), sat for two evenings a week trying to perceive what the explorer was doing or had done on that day.

Before going to bed, he (Sherman) wrote out his impressions and mailed copies to two other persons, who locked them up. Wilkins compared them with his log and his memories. When Sherman saw Wilkins watching a conflagration, having his portrait drawn by a lady, spending the evening talking about diamonds, playing ping-pong in the Arctic wilds — when he described dozens of such events accurately — one needs only common sense to deduce that something more than coincidence was at work.

Wilkins' Experience

This adventure of spirit communication rose to its climax when, on November 11, 1937, Sherman saw (clairvoyance) Wilkins, who was supposed to be at his camp on the Arctic shore of North America, attending a dance in evening clothes. It was true.

On impulse, Wilkins had decided that day to fly back to Edmonton to speed up the movement of certain supplies. His friends there had lent him a dress suit and taken him to their Armistice Ball.

Two of England's great universities have given countenance to parapsychology. Cambridge has created a scholarship in psychic research; and King's College, London University, has given a doctor's degree to the author of a thesis on telepathy and clairvoyance.

The work behind the Cambridge scholarship was a series of experiments in telepathy or clairvoyance or both. Twice a week, late in the afternoon, **WHALEY CARRINGTON** (not to be confused with Hereward Carrington) opened Webster's Dictionary at a page chosen in a way that ensured pure chance. Then he or his wife sat down and reproduced in pencil the first easily drawable illustration on that or the succeeding page.

At seven o'clock he pinned the drawing on the wall of the study in his country house, locked the windows, drew heavy shades over them, and double-locked the doors. At the same hour his "percipients," in their own houses, drew whatever came into their heads. Next morning they sent their drawings to Carrington, who locked them up.

What They Found

The results were so varied and so curious that a committee of psychologists had to sit on them, to estimate the half hits. For example: One of Carrington's human guinea pigs drew the battlement at the top of a picture of a coat of arms and ignored the rest of the drawing. A water buffalo was three times reproduced as a cow.

On the other hand, there were some fine direct hits. One man drew a spinning top, identical almost line for line with the model. Seven drew correctly a rifle in the act of firing — and so on.

In his final series of experiments, Carrington worked across an ocean by including among his percipients twelve students in Dr. Rhine's parapsychological laboratory at Duke. This series embraced ten drawings. Of the 183 who served as stooges, nine drew correctly a pair of scissors, five a pair of scales, five a book, and eleven a sea shell — and so on. The scientific committee rendered the verdict, "Strong positive results." Carrington chose his stooges al-

most at random — all except for the group at Duke. Rhine had picked his students because they seemed to have psychic gifts. And they scored much higher than the British percipients.

As for **JOHN HETTINGER**, whose thesis made the grade at King's College, London University, he found at Hounslow, twelve miles away from King's College, a professional sensitive — a medium — who bore an excellent reputation for sincerity and had no acquaintance with the university community.

Startling Success

From sixty-three persons in it — professors, teachers in the lower schools, tradesmen, doctors, lawyers, housewives — Hettinger collected objects intimately associated with their lives, such as pieces of jewelry, scarves, gloves, letters. He sealed up all these in separate envelopes. These were never opened and, while an experiment was on, never left his sight; and he locked them up between times.

One by one he held the sealed envelopes in his hand and asked the medium to give her impression of the owner. This went on for weeks. She hit and she missed, of course. But the experiment, as a whole, proved a startling success. For example:

One of the owners had gone to Italy before Hettinger reached the object which she had given him. "Much thought and discussion about a ring with a single bright stone," said the medium.

Afterward, the owner remembered that on this very day she and her mother had visited a jeweler's shop at Florence. The mother had admired a single-stone zircon ring. The daughter had wanted to present it to her but doubted if she could afford to. She had thought the matter over all that evening, and in the morning had bought the ring.

Lincoln's Forecast

Hettinger found that in his first series of these experiments the medium had scored 50 per cent of clean hits and of half hits, and in the second, 40 per cent. A scientific committee found this "highly significant." However, Hettinger's work was a variation of Whately Carrington's successful experiments in "paranormal cogitation of drawings."

What about prophecy? The dream of Lincoln was a forecast of a future event. So have been many other historic dreams and visions, recorded before later events proved them true.

Family lore teems with instances. There is one such in my wife's family. Back in the 1870s, Gideon Haynes, her father, was the reform warden of the Massachusetts State Prison at Charlestown. He and his wife started on a vacation trip. They went to Montreal, intending to sail up the St. Lawrence.

At the hotel in Montreal, a bell-boy handed him a telegram addressed "G. Haynes." The contents proved that it was meant for another man. But, oddly, this trivial incident seemed to touch off an explosion in the warden's mind. Something awful was about to happen at the prison! He took the first train back to Boston.

Mrs. Haynes told her children afterward that at every delay of the train he developed spasms of abnormal anxiety. At Boston he took a cab. "The Charlestown prison," he ordered the driver, "and for God's sake hurry!"

From the gate of the prison he ran to the warden's house in the yard, ran up the stairs, and threw open the door of the nursery. A blast of illuminating gas struck him in the face. He carried out

Moves to Boston



"Psychic Observer"

BERTHA ECKROAD, Baltimore, Maryland and Camp Silver Belle, Ephrata, Pa.; Lecturer, Message Bearer and Direct-Voice Medium.

Mrs. Eckroad was guest speaker recently at Westminster Hotel Ball Room, Copley Square, Boston, Mass. The Spiritualist service was sponsored by The Spiritualist Temple of Truth — whose pastor is John E. Reese, 85 St. Mary's St. (Studio), Brookline, Mass.

The complete church schedule, according to Mr. Reese: Sunday services, 8 P. M. — Westminster Hotel; Monday, 8 P. M. — Direct-Voice seance; Tuesday and Wednesday, Developing Classes. (Mid-week services at the studio).

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his three children unconscious but alive.

A quarter of an hour more and he would have been too late. It turned out that Gideon, Jr., had waked up in the night, climbed on to the head of his crib, and played with the gas jet on the wall above him, turning the cock.

Stewart Edward White

DR. J. W. DUNNE is one of the great physicists and mathematicians of our time. While a soldier in the Boer War, he saw in a dream the Mount Pelee disaster a full day before it happened. From that time forth he recorded his dreams. Enough of them came true or half true to convince him that foreknowledge was a fact.

He began to question our idea of time. Perhaps past, present, and future do not stretch out end to end. Perhaps they lie parallel; perhaps, in sleep and in certain waking moods, we cross the lines between them. In England there is a Dunne cult which has adopted his theory as a religion.

Today the science of psychology stands like Columbus on the shore of a new world. What treasure lies in that world beyond? That proof of survival after bodily death which the unquestionably sincere Stewart Edward White believes that he has established? Perhaps. The development of new powers in men or the control of old powers — like a universal language of telepathy? That is possible. In fact, there are innumerable possibilities.

This may yet prove to be the most important work men are doing in this second year of the Second World War.

English Medium Exposes Conjurer

Joseph Dunninger, the American conjurer, who has taken eight pages in "Life" to explain in pictures how mediums allegedly fake their results, is effectively answered by Harry Edwards. This London medium comments on one "expose":

"This may be very good for a stage show, to permit cheap jibes at mediums, but no medium would last 24 hours if he had to resort to such crude methods."

This refers to Dunninger's "explanation" of materialization. The medium is supposed to have a chair with a detachable arm, the ropes being carefully arranged to allow it to be used. Then the medium, with his free arm, is said to produce a telescope pole and wave about on the end of it some yards of luminous cloth.

To simulate trumpet phenomena Dunninger shows himself controlled hands and feet by two sitters. He takes away one hand to switch off the light and allows both sitters to grasp his left hand, apparently thinking they each control a different hand. Then with his free hand he takes the trumpet and speaks through it.

Levitation Levity

Levitation of tables is, of course, easy. Dunninger just straps substantial metal grips to his forearms and uses them to lift the tables. There is no suggestion of how they should be hidden by a medium who might be searched or roped.

"A whole page of illustrations is devoted to the way Dunninger thinks spirit writing is obtained," says Edwards. "He first writes his message on a card and places it in a pack. Then he 'forces' this card on his victim by an elementary conjuring trick. The victim writes his name on the back of the card, without looking at the reverse side, and so on.

"Simple Mr. Dunninger! Does he really think one would allow a medium to hold the cards and say 'Choose a card,' like a young boy performing his first drawing-room trick?"

Another way of producing a materialization, according to Dunninger, is for a woman medium to paint in luminous paint on the inside of her skirt the upper half of a figure. The lower half of the figure is drawn in luminous paint on the outside of her petticoat. Then, in the dark, the medium lifts her skirt and the two parts of the figure synchronize!

It's Done With Paint!

To make a whole spirit family appear, the medium goes into the seance room before the sitting and executes portraits of the "dead" in luminous paint on the velvet curtain background.

"What he would do if there were no curtains Dunninger does not say," comments Edwards, "nor does he explain how unlikely it is that any medium would be allowed to spend an hour or so in the seance room with paint pot and brush—even supposing he had the necessary artistry to produce recognizable features with such crude pigments.

"The rest of the article is equally absurd. Yet this is the man who is chairman of the 'Scientific American Committee for Investigation of Psychic Phenomena' and the 'Universal Council for Psychic Research'—whatever those bodies may be. If one is to judge these committees by their chairman's article, they should not go very far.

"I trust that no medium will ever consent to submit to test sittings before a person with such a mentality."

Still, as Dunninger gets free publicity, for which astute editors would make him pay, why should he worry whether his "exposures" make sense or not?

"Psychic News"



Pearl Long

Due to the illness of our beloved minister . . .

PEARL IRICK LONG

THE UNIVERSAL INNER-VISION CHURCH, Carnegie Hall, New York City, will NOT open on scheduled time. The opening date will be announced in this space later.

Signed:

The Board of Directors.

X-74-80

Visiting California



"Psychic Observer"

REV. D. MONA BERRY, Lecturer and Message Bearer (Inspiration and Trance), Pastor of the Church of Eternal Brotherhood, Malta Temple, 3296 Bailey Ave., Buffalo, N. Y.

At an early age, Rev. Berry came to the United States from England; began her public work as a medium over ten years ago; served the Spiritualist Church of Life, Buffalo, N. Y., and The First Spiritualist Church of East Aurora, N. Y.; became pastor of her own church (Eternal Brotherhood) two years ago—fall services for the third year, began September 7th.

Rev. Berry plans to attend the N.S.A. convention at Los Angeles, California, early in October.

Receives Appointment



"Psychic Observer"

REV. F. PALMER-GIBSON, Pastor of The First Spiritualist Church, 125-12 Liberty Ave., Richmond Hill, N. Y. (Formerly located 143-16 Sutter Ave., South Ozone Park, N. Y.)

Rev. Palmer-Gibson, the newly assigned pastor, conducted the opening dedication services for the First Spiritualist Church, Sept. 28, last; regular services continue every Sunday at 8:30 P. M.—also two services every Thursday, 2:30 and 8:30 P. M.

Rev. Palmer-Gibson is Associate Minister of The Spiritualist Church of Universal Brotherhood, 248 West 73rd St., New York City; where he conducts services every Sunday, 11 A. M.; Monday, 8 P. M. and Saturday, 2 P. M.

The PSYCHIC OBSERVER extends greetings to the officers, members, delegates and visitors to the annual National Spiritualist Association convention . . . now being held (October 7 to 11) at Hotel Embassy, Los Angeles, California.



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Why I Believe In Him
And The Spirit He Serves

By VESELA NESTOROVA
Sofia, Bulgaria

It is with a feeling of inadequacy that I begin this article. For it is not an easy matter for a person possessing an earth-bound consciousness to describe a Person of Universal and Solar Consciousness.

* * * * *

But my joy is great in having been the specially chosen one to introduce Him to you. The time has come when men of many nations should drink at the Divine Fountain, which He represents. It is time that the whole pile of over fifty volumes in our language, but which do not contain half of the Wisdom Teaching yet, should be translated into all the languages on earth.

"Sacred Words of the Master"

* * * * *

I can not begin to tell you of the wonderful things, those around Him have been witnesses of! The Master is the Head of the Universal White Brotherhood and has a great number of disciples and followers here and abroad. The books published do not contain systems of teachings, but represent all His speeches in the course of the past years. He holds meetings four times a week . . . three at sunrise, 5 o'clock A. M. and one at 10 o'clock every Sunday morning for the general public. He is giving us an illumination of the Christ, as no one has been able to, till now. In His daily life, He has lived Christ, and has shown us all what Christ meant when He called us to become His disciples.

The epoch which is coming, is one in which the realization of the teachings of Christ shall be accomplished. And now the Master is preparing mankind for the work to be done toward the realization of the Divine Spirit on earth.

He has been asked who He is and what kind of a Teacher He is. To that He has given this answer: "The Teacher is One, Unchanging, only He manifests Himself in different aspects and ways according to the degree of development at which humanity is found, during different epochs."

Moses, Christ, Krishna were teachers, only that Krishna did not fulfill his teachings by a living manifestation and suffering through love, as Christ did.

And now, as humanity is at the threshold of the third great epoch . . . the epoch when the Divine Spirit is to be realized in deed, as well as in consciousness, the Divine world has sent to us our MASTER DUNOFF to guide us into all the truth of the Spirit, and to show us the ways by which the Kingdom of God can be realized on earth.

It is a synthetic epoch we are approaching, and the Master's teaching is a synthesis of all the foregoing truths revealed to mankind, plus the unrevealed truth, of which He is a Revelation.

A VIEW OF THE MASTER

In this age of transition, conflict and restlessness of mind and soul, the Master has come to accomplish the great work of the doing away with all old, worn-out forms of life, and of replacing them by new ones. The plan of the new man is drawn and given to the world. The plan of all forms of future life . . . of the separate individual, of society, the nation, and the whole world-brotherhood is drawn by Him.

Whole systems are being torn down, and new ones are coming into being in the spiritual world, where the great reconstruction of all things is first realized. For our material culture is nothing but the dictates of the Spiritual World . . . an echo of that world.

The Knowledge of the Master is inexhaustible, as the Eternal Giver of all Knowledge is inexhaustible in Wisdom. All concepts of life, space and time, of the seven-fold life of man and its great possibilities . . . pass continually before our mind's focus, in words so simple and comprehensive, that men of all levels of intellect can get something essential for their growth, out of them.

The whole structure rests upon the enormous, all-involving foundation of Love. Love in a limitless number of forms and expressions; Love as the culture-nucleus of the future man; Love as the mover of thought and act of all living beings; Love as a beginning and final goal of all life; Love not as a static theory, but as a dynamic power, as an endlessly upward moving process, as the Very Soul of all cultures, civilizations to come and individual evolution; Love as the all-embracing, all-uniting living principle, which shall become a conscious process in the reconstruction of the life of future humanity.

The boundless Knowledge of the Master is not given to description, just as His great Personality and Individuality remains incomprehensible.

HAMMOND ENDORSES DUNOFF WRITINGS

A. Farhy, Sofia, Bulgaria, visited Lily Dale Assembly, Lily Dale, N. Y., last August. He translated into English, the words of the Bulgarian Master, PETER DUNOFF. The translations are in book form. The book, 121 pages, is entitled "SACRED WORDS OF THE MASTER" or "A Call to the Disciple" by Beinca Douno (Dunoff's Bulgarian name).

This book (See page 12, Col. 2) was highly recommended by William Elliott Hammond, during his recent summer classes at Lily Dale.

"Healing Powers Flow from His Hands"



"Psychic Observer"

PETER DUNOFF - "Beinca Douno"

Bulgaria's Modern Prophet and Teacher

HE IS THE AUTHOR OF THE BOOK "SACRED WORDS OF THE MASTER"

Healing powers flow from His hands, which bring back to life even dried up trees and bushes. Strength, Wisdom and Love beam out of His indescribable eyes. His home is not on the earth, for the form, which we see, is only the shadow of the Great Sun-Spirit, which lies hid for our weak sight and earth-bound consciousness.

To understand Him is to come in contact with the purest creative forces, of ever renewed Wisdom and Love, which are still in an unattainable (for us) sphere. To understand Him is to begin to burn with a holy fire, which never dies, but ever increases its Heat and Light. We can only love Him, and worship with all our might and being, the Spirit that He serves.

We can only ceaselessly thank that Great Love, which wants mankind to enter the Kingdom of Light, Heat and Freedom; which wants each human being to become a son of God, a harmonious creature, organized within itself and consciously moving around its Spiritual-Sun center, as each planet is organized and keeps in regular motion around the physical sun.

The Master has come to show us a way toward such an achievement. We can only love Him, as only through the spark of Love can we approach to His likeness . . . His Divine Personality, which is now the Great Fire of Love on earth, transforming all spiritual energies coming to our planet, and making them attainable and comprehensive for mankind.

His mission is like that of the sun . . . to accumulate and transform all energies before giving them to the earth. He is the Focus of Divine power; to Him the whole heaven speaks, all Angels are His helpers, and at His bidding they readily fulfill the command of Infinite Intelligence for reconstruction of our planet; for its ascent to a higher level of consciousness, for its successful, glorious march toward eternal life.

"That which God says every moment is not written anywhere," He said, and some one is writing it in deed and in word. Some one has come to sweep away the dust of the old systems of life and thought, until the diamond, the essence becomes seen by men, and to teach them life's great value and significance.

Someone has come from the Highest Spheres in human form to show us the wealth and possibilities that lie hid within this form. They have lain unknown and unused for ages, but now the time for their coming into activity is here, that man should attain his likeness to the Divine, once more.

The physical sun, shining ceaselessly is the best symbol of this Messenger who is pouring out the Living Waters of the Lord into the emptied spiritual reservoirs of humanity, that man may become conscious of the Spirit which permeates and gives life to all . . . and that in God we live and move and have our being.

The Master wants us to see and know God, as He has never been seen and known before, and knowing Him, to live consciously in Him and by submitting ourselves voluntarily to His Will, to become builders of the New Age, co-operators with the angels for the realization of the Kingdom of God . . . of the Divine Spirit, on the earth.

And now I have poured out my heart concerning our Teacher of Truth. I wish you could meet Him, talk with Him, learn of Him. But since I know that few are those privileged ones to meet Him in person, I am translating some of His words for the English-speaking people to read and be instructed.

Locates at Norfolk



"Psychic Observer"

REV. ELIZABETH MOYER FABIAN, Pastor of The First National Spiritualist Church, Southland Hotel, Norfolk, Virginia; Her phases of mediumship are Clairvoyance, Clairaudience, Trance and Spiritual Healing.

Rev. Fabian, who was born in Philadelphia, Pa., in 1897, was formerly pastor of The Spiritualist Temple of Truth, Audubon, N. J., and for many years, she has successfully served Camp Silver Belle, Ephrata, Pa.

Rev. Samuel S. Heyliager Opens Fall Services

According to Rev. Heyliager, Pastor of The Church of The Spiritual Revelation of HARLEM, Inc., 27 West 130th St., New York City, Fall services opened Sunday evening, September 28th, and will continue every Sunday throughout the fall and winter months.

The Sunday evening services are spiritual and religious; the congregational singing unsurpassed; the choir and individual soloists—devotional and impressive.

Rev. Sarah W. Cushing, Rev. F. Palmer-Gibson, Carl Pearce and many others have served the church. Some of the visitors attending Rev. Heyliager's Sunday evening services during the past year were: Grace P. Schafer, Dr. Harry P. Van Walt, Frank Decker, and Mr. and Mrs. R. G. Pressing.

TOLEDO Will Be Headquarters for Meeting of S. M. A.

According to D. E. Crider, President of The Good Will Spiritualist Church, Brotherhood Hall, 310 Monroe St., Toledo, Ohio, a special Spiritualist Mass Meeting will be sponsored by his church group on behalf of their national organization, THE SPIRITUALISTS' MEDIUMS' ALLIANCE, with Rev. Alma Eastman, Saginaw, Michigan, the President, in charge. Spiritualists and friends are invited to come and spend the entire day. Morning services open at 10; Healing services at 11; Afternoon services at 2; Message Circles 4 to 6; Evening service at 7:30.

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Why! Why!! Why!!!

What happens to a medium's mind and soul during the time he is controlled?

There are various degrees of control ranging from impression to trance. These are all effected through the aura. In the deeper stages of trance the psychic body leaves the physical body, and the spirit takes charge. The control in most cases is effected through the subconscious mind of the medium, and thus, automatically, there is control over the medium's organism. Where the psychic body goes it is difficult to say.

Why is mediumship such a rare and abnormal gift? Why is it not commoner, like a talent for music?

For generations psychic faculties have become more and more dormant, because they have not been used. When faculties are not used they become atrophied. In addition, during the Middle Ages thousands of psychics were condemned to death, because it was thought they were witches. Is it any wonder that mediumship is rare?

Vegetation is purported to exist in the spirit world. Is it the "survived" vegetation of this world?

No; the spirit world is a mind world, and in a mind world mental things are as real as physical things are in a physical world. Thus, spirit vegetation, houses and scenery are all real to a spirit living in the spirit world.

What is ectoplasm?

Ectoplasm is largely created from the food we eat. As far as it can be analysed, it has similar properties to matter. We all possess ectoplasm in some degree. Physical mediums are so organically constructed that spirits withdrawing this substance from mediums can manipulate it and produce physical phenomena.

Ectoplasm is sufficiently material to make itself tangible in the physical world, and sufficiently "spiritual" to enable it to be used by spirit people.

Why is it that a person so very rarely has described or receives a message from those whom they want most, as a son or daughter from their parents, or a wife from husband, and vice versa?

You receive messages from those you least expect, but not from those whom you think would be only too eager to prove survival to you. This is one of the proofs that we cannot call spirits back, as many of our opponents claim. The questioner must understand that the return of spirit people is not due to chance, but to a definite plan arranged on the Other Side.

Can you give any information as to the origin or discovery as a means of communication of that little instrument the (Ouija Board) planchette?

The origin of the planchette is unknown. Perhaps our readers can throw some light as to where or how the planchette was discovered.

What explanation, if any, is given by our discarnate friends for the all-too-obvious fact that on this plane those who strive conscientiously to do right are always in trouble and misfortune, whilst those who live for self alone flourish as the proverbial "green bay tree"?

I cannot understand why this question should perturb you because we all meet with trouble and

misfortune. It is good for us. It is only because there are troubles and misfortunes that the human spirit emerges with greater strength. It would be a world filled with spineless human beings if there were no difficulties. Do not complain about troubles. They help to make life worth living.

We are told we should love everybody. Is it possible to love the hard, cold, machine-minded super-efficient and very material type of person, proud of their disposition, and resentful of even sympathy.

This questioner has stated a difficult problem, and all I can reply is, it is true that it would be difficult to have any love for the type of individuals he describes, but at least he can try to tolerate them.

Why is it that, although spirit beings are invisible to the naked eye, they are able to impress themselves on a photographic plate?

They are able to do so only on account of the presence of a medium. Mediums are mediums because they possess ectoplasm, which is used by spirit operators to make themselves visible in our world.

Why do we find that even after a person has been passed over for a considerable time, he usually manifests the condition responsible for the transition, when attempting the control of a medium for the first time?

This is a law which operates in communication. The first return to earth reproduces the last earth condition. It is also helpful from the EVIDENTIAL point of view, as it often enables a medium to give the illness which caused the passing of the returning spirit.

Would you kindly give me your opinion as to what you think are the circumstances under which two people would meet in the next world, where one who had lived a very spiritual life dearly loved another who was depraved? If we gravitate to spheres according to our spirituality, exactly what place does love take?

If there be such a case as the questioner quotes, then I would reply that there would be opportunities for meeting, but the two people would not live on the same plane after death.

Why is it in dreams one often meets those who are "dead"?

In the sleep state we often travel to the spirit world. Sleep separates the physical from the

The Greatest Thing IN THE WORLD

Rev. Clifford L. Bias
Buffalo, New York

Of all the things that life holds for us, Love is the greatest. There is nothing in the world worth keeping if we lose Love—even God Himself would not be God if he were not Love. It is the mainspring of existence. We may know all that religion, science, and philosophy can teach us, but we have profited nothing if we have not learned Love.

With steadfast love emanating from the innermost shrine of the soul, all things are transformed, all things are seen with God's eyes. Then everything becomes beautiful. Blessed are they who have Love in their hearts, for then they see God everywhere. "I am the all, immersed in all, behold me everywhere."

The world becomes paradise when Love enters our souls. All things become attuned and there is music and harmony all around. Then we see all the beautiful parts of our neighbors' nature, for the love-light from within cannot see the darkness, nay, darkness can no longer stay where shines the illuminating rays of the light of Love.

Announcement Extraordinary!!

Regular Seances at Lily Dale

Commencing first THURSDAY in October (Oct. 2) and continuing every Thursday (8:30 P. M.) of each week—throughout the fall and winter months, regular seances will be held in the PSYCHIC OBSERVER SEANCE ROOM, Lily Dale, N. Y., under the personal supervision of Mr. and Mrs. R. G. Pressing.

Outstanding physical mediums engaged; phases of mediumship demonstrated from time to time: Direct-Voice, Independent Writing, Trance, Telekinesis, Clairvoyance, Clairaudience, Independent Voice, Partial Materialization, Etherealization and Apport.

Reservations accepted by appointment ONLY. Attendance for seances limited. For reservations, phone CASSADAGA (N. Y.) 43-F-2 or write PSYCHIC OBSERVER, Lily Dale, N. Y.

Note: Special Classes for Psychic Instruction or Spiritual Unfoldment can be arranged. Lily Dale affords ample accommodations for over-night guests.



St. Petersburg Healer



"Psychic Observer"

DR. RIBLET B. HOUT, Pastor of The Temple of Love, Truth and Light, 1011 Ninth Ave., North, St. Petersburg, Florida. Services begin first Sunday in October.

Dr. Hout is one of the Trustees of Lily Dale Assembly, Lily Dale, N. Y. He is a Lecturer, Message Bearer and Spiritual Healer.

cannot bring their own response. The great value of prayer is that it forces the individual to become introspective and examine himself.

Do spirits believe in astrology? Spirits are like human beings, when it comes to beliefs they vary. Some may believe in astrology, and some may not.

Are there any distinctions in the spirit world?

Yes, there are distinctions, but they are distinctions of character. The spirit world is graded according to the character of the people who live in it. There are no titles over there, no lords or ladies. These are merely earthly distinctions. We are graded according to the nobility of our characters.

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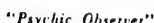
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PSYCHIC OBSERVER



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"Psychic Observer"

From time to time, PSYCHIC OBSERVER has published pictures of the Bailey apports (six more will follow in later editions) these pictures are photographs of the original apports which are in possession of the Department of Psychology, Stanford University, Palo Alto, California. Ed.

VIOLET M. LINDBLOM
1713 New Street Duluth, Minnesota
X-74-60

This Audience Heard Bledsoe's Spirit Voice at CHESTERFIELD (Indiana) Spiritualist Camp



"Psychic Observer"

Bledsoe Speaks!... Again

Etta Bledsoe passed away, July 1940 . . . within the next few days . . . and in some instances . . . only a few hours after her passing . . . she was able to communicate with her earth friends. September 25th, 1940 . . . her spirit voice was recorded at Buffalo, N. Y. (See *Psychic Observer* October 25th, 1940).

At Chesterfield Spiritualist Camp . . . through the mediumship of James Laughton . . . her spirit voice was again heard . . . August 3rd, 1941, was the date . . . over 2,000 persons listened . . . Here is what she said . . .

THIS IS ETTA S. BLEDSOE. On this most wondrous occasion . . . this afternoon . . . I am speaking to you from the land of spirit. How oft . . . in years gone by . . . have I spoken unto you . . . of that world out yonder—that country of the soul—of which I am now a part.

From this glorious land of immortal life, I come this afternoon because of the Law, which is a NATURAL LAW and because of the ever recurrent question "If a man die shall he live again?" Jesus said, "In my Father's house are many mansions—I go to prepare a place for you . . . and I will come again." And again, "Greater things than these shall ye do." And so also He said to the multitude, "Seek ye first the things of the spirit and the material things shall be added unto you."

The world today is full of the chaos of war and tragedy, and I speak not only of the material but also of the chaos of the spiritual thought and thinking of your earth plane. Those from this side of the veil, will very soon be more able to help in the cause of right . . . for MODERN SPIRITUALISM, in all its glory and light, will pierce through the dark shadows of this confusion and come out of the marshes of superstition . . . into the light of understanding.

Oh, know too, that in the way of right—the way of your living—the right of your deeds is as necessary as the very sunshine and the showers. Oh, know that your life is good and that all life is eternal and soon all the world will know, and all the world will truly say "There is no death."

So have one aim, and let it be like a mighty mountain of desire . . . and you will one day be able to reach the top . . . and you will be able to stand and view the valley—though dimly—far below . . . which was the valley of mist and perhaps of doubt, from which you came, by your searching to this vision, crystal clear.

On this mount of desire, you must stand . . . with the search regarded and the proof attained . . . and then one day you will reach the shore of completeness here and know that there is, in reality, no death.

And so, to each and every one of you gathered here at this hour, I, too, would counsel you . . . as Jesus did those who came seeking to know the law of eternal life . . . for though my transition was but a short time ago, I knew the law of entering into this consciousness—THIS WAS THE LAW OF LIFE!

My blessing unto each one of you . . . each year I will come in this month of August . . . and if conditions are right, I will tell you again that I HAVE NOT DIED.

And so, Modern Spiritualism, in spite of all the abuse and

Do You Want To HELP !!

Send us the names and addresses of every person you think should be reading the **PSYCHIC OBSERVER**. We are in a position to send each a "Complimentary Copy."

PSYCHIC TREND

In the Daily Merry-Go-Round column of the "Washington Times Herald," there appears under Drew Pearson's by-line a reference to the subject "Spirit World." Here is the article in part:

"One of the greatest vogues among the ladies of Washington is 'occult subjects' and the Spirit World. Mrs. Roosevelt has had two . . . readings in the past year; also two called in 'mediums'. This particular medium has become one of the most popular in Washington, is called in at fashionable dinner parties. Mrs. Oscar Underwood, widow of the Senator from Alabama, also is an ardent experimenter in occult subjects; she frequently receives spirit messages from her husband. Mrs. Frances Parkinson Keyes, wife of the Ex-Senator, from New Hampshire, is also interested in occult subjects."

Someday it will be openly admitted that it is fairly respectable—to believe in SPIRITUALISM, which is, indeed, an occult subject . . . if you want to call it by that name.

all the misunderstanding, will be the way . . . and the world will one day, know, for its glorious light will be the guide to all mankind and all children of God will awaken to know this glorious Truth.

I would, indeed, that they knew it now, as they have come, so many, to THEIR Truth. I would indeed that they knew it now, as they have come, so many to THEIR Garden of Gethsemane . . . and to which so many more must come, but very, very soon they, too, will have their resurrection through this knowledge of peace through this immortal law of God.

Be tolerant of one another . . . as you learn the law of life and attain to its perfection . . . and oh, I want to tell you that I have seen the face of ABRAHAM LINCOLN . . . and I have heard the voice of GEORGE WASHINGTON, and in the years—the far distant years, I hope to see the face of Jesus.

And, as I come from this world of peace and understanding, I give you—each and every one of you—the truth . . . for I HAVE NOT DIED. In spite of all of those who say that death is all . . . oh, give them Truth, and if they do not accept tell them again at the proper time . . . tell them again, that out here in this country of the soul, our light shines bright—that WE LIVE—WE ARE NOT DEAD.

Oh, the spirit friends are so close to you . . . and as I stand here in all this power that surrounds us, there are those who would express a little message to each of you.

Oh, I plead with you . . . continue on your road of searching, knock and the door shall be opened, seek and ye SHALL find.

And now, there is a man standing beside me . . . he comes with a message to—father Will Gale (?) and a man to a daughter Mamie . . . proving the law of immortal life, and beside him, one who brings love to Stanley . . . she says this is Lennie and she is blessing you—go on in all things good.

Now I hear a sister call—Henrietta? and in . . . she calls a message of love to her sister out there.

And now, there is a man at my side . . . anxious to give a definite message to a brother from out of the world of soul—to Joe—this is Emil and I am taken across the sea to Russia. Emil says his body is buried by the—of the polar bear statue . . . he comes at this hour to shower you with all the glory of God, and so, on toward all peace you shall go, and he will give you inspiration.

Now, a woman speaks the name of Eddie . . . a mother, Lulu. She is blessing you with all her love and as she calls to you "my boy" . . . she is a beautiful woman, and now a man—a very highly evolved person—steps to my side with all the power of eternal life and I hear Walter Shafer. He says he will be with you in all your travels.

And now I must leave . . . it is, indeed, a blessing for all to know that we have not died, and from time to time I will come and speak again, when conditions are just as they are this beautiful day . . . and though there is much power, the sun is slowly setting in all its beauty and all the beauty of this communion and of loved ones is indeed causing souls to throb . . . and I shall go but I shall come again.

I leave you now . . . to be alone, with God. **THIS IS ETTA S. BLEDSOE, MY FRIENDS, Farewell.**

Ancient Philosopher



"Psychic Observer"

PHYLOS — THE THIBETAN (Otherwise named, in fullness, Yol Garro) author of the books: "A DWELLER ON TWO PLANETS" and "AN EARTH DWELLER'S RETURN."

Practically half a century has elapsed since, in 1894, Phyllos, through his Amanuensis, Frederick Spencer Oliver, penned this classic of occult literature, "A Dweller on Two Planets." For many years this book has enjoyed a world-wide reputation, but unfortunately has been out of print for some time.

The readers of this remarkable work will surely rejoice in the knowledge that this masterpiece is once more available for that the readers of this remarkable enlightenment of the inquiring mind.

Approximately fifty years ago, a boy of seventeen wrote an occult masterpiece which to this day is considered the greatest literary

composition of its kind ever written. This boy was Frederick Spencer Oliver, an American by birth, but whose lineage was traced by a Master Mind throughout one hundred and thirty-five thousand years of human history, starting at a time prior to his becoming Emperor of the Lemurian Motherland, two cycles back.

Part of the original manuscript "AN EARTH DWELLER'S RETURN," was issued in the book entitled "A DWELLER ON TWO PLANETS."

The remainder of the original manuscript was compiled by one known as Beth Nimrai after the death of the amanuensis. Beth Nimrai added to this remainder further dictation by Phyllos, who then sanctioned its release by the LEMURIAN FELLOWSHIP.

A Second Book

AN EARTH DWELLER'S RETURN comprises twenty-two incarnations of the principal character, Rexdahl, as he lived them after he was Mainin, High Priest of Calphul. It takes into consideration so many incarnations in old Lemuria that no effort has been made to count them. The master Phyllos provides the historical sequence; the Master Mol Lang reveals the composition of matter; the Master Holah sets forth the elementary principles of receptivity and intensification; the Master Kemistrus reveals the laws of bio-chemistry as they pertain to the immortalization of the physical body; and the Master Zonus makes known the construction of the Universe, the Multiverse and the Infinitiverse, all of which interlock to produce the First Effect of the First Cause.

Edited by the Lemurian Scribe, this book will revolutionize modern thought in the field of metaphysics. It is issued as a warning to prospective Lemurian Citizens of a New World Order that reinstatement into the Inner Government comes not through intellectual supremacy, but through spiritual perception alone. This volume is one of the greatest contributions to Lemurian philosophy available to the general public.

See page 12, col. 4, for books by PHYLOS, The Thibetan.

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Sponsored by **CAMP SILVER BELLE, EPHRATA, PA.** The Medium, Ethel Post-Parish

RECORD E
Entire "Silver Belle" Seance, prayer, songs, Spirit voices of DR. JOSEPH BANKS, SILVER BELLE, FREDERICK A. WIGGIN, HAZEL RIDLEY and LAURA PRUDEN. Also voices of those attending seance. Three (3) 12-in. records . . . \$3.50

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I ask Jesus, The Christ, by and through the power of God to heal me this hour

I ask Jesus by and through the power of God to heal each one present

I ask Jesus by and through the power of God to heal all those who need our help and prayers—both on the material plane and spiritual world

I MUST be well—I SHALL be well—I WILL be well

I AM well by and through the healing power of Jesus and the All-Father

Oh God I pray with faith and understanding—knowing that my prayers will be answered, at least for all concerned

I leave myself and my dear friends, Dear Father, in Thy care and keeping—knowing that all will be well

We acknowledge thee as supreme intelligence—as Infinite Intelligence—and as our divine parent

We pledge our faith anew to the creator of all life—THE GREAT SPIRIT—Amen.
Leota B. Maxwell, Rochester, New York.

ANNA RATH

(Continued from Page 7, Col. 5)

statements about Hanniah to my friends which exonerated me from their unfair criticisms. He also averred that it would have required twenty-five years of constant study and discipline with an ascetic Yogi who teaches a solitary chela in an underground retreat, of India, to have learned the language, philosophy and to have acquired the vast knowledge and wisdom of those ancient Indian sages (a part of whose teachings are recorded in the Upanishads in India).

"Six years later, in 1915, I founded the Spiritualist, CHURCH OF THE SOUL, in Portland, Oregon . . . and later was ordained a Spiritualist minister. I organized many branches of this church in the northwest.

"In searching to find myself, I studied everything I could get my hands on: Unity, New Thought, Rosicrucianism, Theosophy, Yoga, and various other philosophies."

"How many years did you work and study for your development?" I asked.

"Forty years!" she said calmly.

"Surely, you are mistaken! You speak of your ordination in 1915 . . . that was twenty-six years ago!"

What Is Your Goal?

"Yes . . . that is true," she said in humble assent, "but I cannot say that I was successful . . . not as I had hoped to be, not until after forty years of continued effort."

"What is your definition for success, Mrs. Rath?"

"To be successful one must have attained the goal of their aspirations. My greatest desire was to be in a position to teach others—a way in which they could spiritually unfold . . . to develop their psychic powers through the agency of my experienced spiritual helpers. The presence of a medium hastens the student's progress, but there are not many mediums who can be entrusted with so great a responsibility. My domestic duties, plus a husband and three children, demanded my time . . . I was bound to the performance of certain duties for many years . . . I am now released . . . having out-grown them and environments. My life's affairs have been adjusted harmoniously and I am happy in my work, although it is arduous."

"Do you have classes for development in Klamath Falls?"

"Yes . . . and in other Oregon towns. I was compelled to give up my church so that I could devote my entire time to teaching. At present, I have developing classes in Eugene, at the home of Mr. and Mrs. Inman, 1253 Olive St., on Monday and Tuesday of each week: At Klamath Falls, Wednesday and Thursday, in the home of J. C. Crank, 2412 Wantland St. On Friday, at Cornwallis, and Medford, on Saturday . . . Portland, on Sunday. This schedule

continues from September until June of each year . . . then I attend the New Era Spiritualist Camp, New Era, Oregon, during July and August."

"Have you developed many mediums, Mrs. Rath?"

"Yes, indeed! I should say, at least, one hundred good mediums."

How Long . . . A Medium?

"Is Oregon your native state?"

"Yes, I was born in Highland, Clackamas County, Oregon, December 29, 1878." At this spontaneous admission I expressed surprise. I confess, among friends, we had guessed at Mrs. Rath's age (which had baffled us) and we had placed her in the forties! She continued: "My parents were Thomas J. and Rebecca, Jane, Parrish. Mr. Rath and I had three children . . . two girls and a boy . . . one girl is living and is now married."

"Are you the only member of your family possessing mediumship?"

"No, my brother, a splendid medium, now sixty-six, developed mediumship in my class. He became a very fine healer . . . and, a very rare gift was bestowed upon him . . . that of dispelling obsessions, which is not generally undertaken by the average healer."

"You, too, have the healing gift . . . and other phases of physical phenomena, have you not?" I remembered hearing Mrs. Rath's friends, Mr. and Mrs. Mangold, relate some remarkable instances of her healings . . . and of other phenomena . . . especially praising her occasional materialization seances.

"Yes, healing is an important part of my work. Other phases of mediumship that are demonstrated in my work are: levitation, apports, independent voices with full consciousness; and independent voices with entrainment, direct-voice (trumpet), healing, slatewriting, raps, clairvoyance and clairaudience. I have had picture precipitation at rare intervals.

Seance . . . With Two Mediums

"Rain-in-the-face," an Indian spirit teacher, assists me in healing; also, Hanniah; and Dr. Edinburg, another spirit teacher, helps with releasing obsessions. Patha is my materialization helper . . . and little Blossom is cabinet guide. Clara Dare and Alice Robinson control the slate-writing and picture work. At one period of my development I had spirit-photography. I have a number of spirit pictures at home. Some extras on the photographs are of my spirit teachers. I have pictures (see page 7) of Hanniah and Georgianna."

At the fourth seance Mrs. Rath's teachers were very kind to us; varieties of phenomena were enacted. Unexpectedly, Bertie Lilly Candler visited the PSYCHIC OBSERVER and was invited to sit with us . . . so it became a joint-seance. At one time the two mediums were entranced at the same time. Miss Candler's well known, "Silver Leaf" and Mrs. Rath's little "Georgianna," exchanged sparkling repartee . . . brilliantly clever! "Hanniah" also talked to us. When the mediums were released from trance, Mrs. Rath's "Abdulah," demonstrated something that very few of us had seen . . . miraculous levitation! Mrs. Rath was sitting in a metal folding chair. The chair and Mrs. Rath were lifted up and motivated through space by an unseen power.

Writer! Artist! Author!



"Psychic Observer"

Grace Pamplin Schafer began her writing career as "ghost writer" in New York, 1932. Born in St. Louis, the greater part of her time has been centralized in other cities, among them: Chicago, Kansas City, New York, New Orleans, and for the past two years, "Trail's End," Arden (a suburb of Wilmington), Delaware.

In New Orleans, 1934 to 1937, she edited the "RICE AND SUGAR JOURNAL" and in connection with this publication compiled "THE RICE DIRECTORY AND MANUAL," a valuable aid to the Rice industry.

Returning to her former profession, ART (portrait and scenic) in 1938, she established herself in a studio in the famous old "Vieux Carre" (better known away from New Orleans as the "French Quarter"), which became a rendezvous not only for artists but for philosophical, psychological and occult-minded folk.

Quick to sense the need for exploiting New Orleans' ART and ARTISTS . . . to tell the world about their hidden talents, she published and edited "ARTS AND ANTIQUES" magazine which contained many biographical sketches of the artists and their work; among those represented were the well known sculptors, Angela Gregory, Enrique Alferez, Hans Mangelsdorf, etc. . . . and the artists, John McCrady, Charles H. Reinike, Carolyn Durieux, Morris Henry Hobbs, Eloi Bordelon, and many others.

On a survey of the "French Quarter," while gathering news for her magazine's "Art World Gossip" column, Mrs. Schafer (who was NOT Mrs. Schafer at that time), met George Leslie Schafer, a Delaware artist who was spending the season in a studio "just around the corner" from her own. They were married in 1939, and now live at their studio and home, "Trail's End," Arden. For the past two years they have been actively engaged in Psychical Research work.

As much as Mrs. Schafer delighted in painting and telling the world about the new art talent she had discovered, she has found greater enjoyment in shouting the praises (in word pictures) of those fine mediums whose lights have been concealed from the world, because (she says), "there has never been a publication like the PSYCHIC OBSERVER before . . . courageous, undaunted and unafraid of public opinion . . . and one that dares to print the TRUTH!"

She was not in the slightest manner disturbed, but laughed good-naturedly . . . and seemed to enjoy the unique manifestation. Just before her chair was lifted I became alarmed but she assured me that Abdulah would never injure her . . . that he is one of her most reliable co-workers and was favoring us by his attention. We could feel the chair legs and Mrs. Rath's feet as she floated in space above us.

We who are privileged to witness the power of spirit (which is God)! are humbled in sacred reverence this power permeates the atmosphere around us. It can be called into action . . . and utilized, only through recognition and application. A "doubting Thomas" who must see to believe will remain "earth-bound," for he is satisfied with the physical objects around him . . . accumulating earthly toys and tinsel ("dead matter"). A man with spiritual vision deals with the eternal principle which multiplies with use . . .

with the momentum of belief . . . the higher consciousness.

As a famous teacher said, "Force created by the believing mind is magnetic. What your consciousness is not conscious of, it cannot manifest." Count Keyserling, in his "Travel Diary of a Philosopher," caught the same thought as he stood in contemplation while gazing into the crater of a volcano in Japan. He wrote: "If I, by perfect concentration of all the forces over which my consciousness has power in the best circumstance, issued the command: let there be light, then there probably would be light."

New Spiritual Center Opens in N. Y. C.

According to E. Vincente Hunte, Director, a new spiritual center has opened in New York City. The name—Temple of Spiritual Healing, Studio 803, Carnegie Hall Building, North East corner of 56th Street and Seventh Ave. The first public meeting was held Wednesday, September 10th at 8 p. m.—continuing every Wednesday evening thereafter at that hour throughout the fall and winter months. Prominent speakers, healers and mediums will be presented at each meeting. Mr. Hunte will conduct the spiritual healing.

A special study class has already begun—covering the philosophic and scientific approach to Spiritual Healing and Spiritualism. These regular classes, every Monday at 8 p. m., will be conducted by experienced teachers in their respective fields of psychic science.

Eaton Rapids Conference

Bunker, Bias, Chaney, Curry, Phillips-Peet, and Walling.

The first Annual Conference of the Spiritualist Episcopal Church was held in Eaton Rapids September 19th through the 21st.

At this conference important matters of doctrine and ritual were decided upon, and special conferences concerning many phases of the new organization were held.

Rev. Nellie Curry, of St. Petersburg, Fla., Rev. Genevra Phillips-Peet, Ithaca, Mich., and Rev. Clifford Bias, of Buffalo, N. Y., attended and were featured at many of the meetings.

Clergy Conference was held Friday, September 19, and the General Conference was Saturday and Sunday, September 20 and 21. Among other business, the consideration of application for charters of several churches in Michigan and other states in the middle-west.

The complete program:

Clergy Conference—September 19, 9:00 a. m. — Rev. John W. Bunker, Presiding Clergman — Appointment of Committees and organization. 10:30 — Business meeting and election of clergy officers. 12:00 — Committee meeting at luncheon. 1:00 p. m. — Healing Synod under the direction of Rev. R. G. Chaney. 2:00 — Committee Reports. 3:00 — Concatenation of Spiritualist Episcopal Doctrine, directed by Rev. Clifford Bias. Partial list of subjects, Re-embodiment, immaculate Conception, Baptism, etc.

7:00 — Banquet, address by Rev. Clifford Bias. General Conference — Sept. 20 — 8:00 a. m. Board of Clergy Breakfast. 9:00 — Appointment of Committees.

10:30 — Missionary Synod directed by Ruth Walling.

12:00 Committee meetings at luncheon.

1:00 p. m. Business meeting and election of officers.

2:30 — Address by Rev. Clifford Bias.

4:00 — Ritual Synod under the direction of Rev. John W. Bunker.

5:30 — Public Dinner.

7:30 — Sermon by Rev. Genevra Phillips-Peet—Messages by Pearl Lynn and Rev. Nellie Curry.

Sunday September 21 — 8:00 a. m. Mediums' Breakfast and Roundtable. 9:30 Official Board Meeting. 10:30 — Sunday School — Children's Program and address by Rev. John W. Bunker. 2:00 p. m. — Sermon by Rev. R. G. Chaney—Messages by Ruth Walling and Rev. Nellie Curry. 4:00 — Message circles by all mediums present. 5:00 — Public Dinner.

7:30 — Sermon by Rev. John W. Bunker—Messages by Rev. Nellie Curry.

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No Confusion In the Spirit World

SPIRITUALISM is NOT highbrow; It Is Always Common Sense and in Line With Its Facts . . . This Is What Distinguishes It From Other So-called "High Teachings."

By W. H. EVANS

I recently read an article which, in order to give one reason for the necessity of reincarnation, made some statements relative to the next stage of life which, to say the least, are mistaken.

I am not here concerned with the truth or falsity of reincarnation. The question has been debated for years, with no satisfactory conclusion. At best it is an hypothesis. To those who accept it, it is divine truth; to those who reject it, it is error.

Personally I am indifferent to it. I do not think it matters what one believes provided one is honest about it and strives to put one's belief into practice.

Here is the statement: "From the point of view of reincarnation the physical plane, so far from being unpleasant and limiting, is the one in which a maximum opportunity for development is offered to the soul."

Difficult to Distinguish

"In the inner world, as psychics know so well" — do they? — "things tend to run together in a curious and confusing way. It is hard to distinguish one's own thought from the thought of others, to know when a feeling originates in oneself and when it is picked up from a group or from a strongly emotional person who happens to be present."

"In the physical world it is perfectly easy to distinguish one's own clothes from those of other people and the objects around one can be observed and dealt with as external entities. This is of the utmost value in the clarification of thought, for developing a discriminating understanding of relative

values and for evoking the will to choose between alternatives."

Form of Materialism

It would be difficult to find another statement that contains so much error as the foregoing. If you reduce it to a logical conclusion it is but another form of materialism. The physical plane is the most important, and suggests that the only plane upon which development in spiritual power can take place is here upon the earth. This runs counter to the many statements made by those living in the Other World.

According to this writer the spirit world is a state of such confusion that it becomes a glorified asylum. It has no stable environment. "Things tend to run together in a curious and confusing way. It is hard to distinguish one's own thought from the thought of others, to know when a feeling originates in oneself and when it is picked up from a group or from a strongly emotional person who happens to be present."

Reality In Beyond

As a matter of fact, one of the things our friends insist upon is that they live in a world that is, to them, more real than this. How can such a confused state as that depicted be regarded as reality? There is no table environment and the individual is a bundle of emotions with little power to discriminate his own thoughts from those of others. That is what you get when students of theoretical eastern philosophy attempt to tell us about the next state of being. Their conceptions correspond to the dreams of an opium eater. Nothing could be farther from the truth.

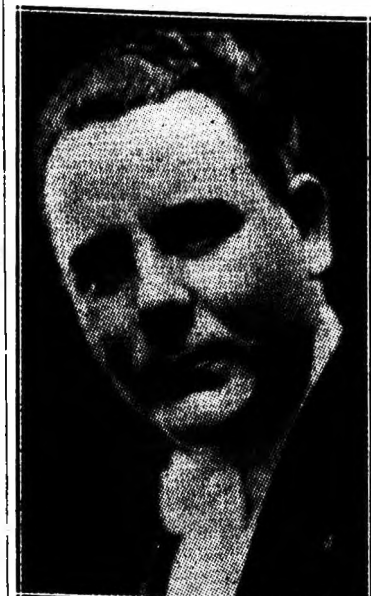
Look at it this way. The next stage of life is an advance upon this. Will that not mean a condition, not of less, but of greater mental and spiritual clarity? Would not an advance upon earth life mean a perfecting and enrichment of the individual? And will not that indicate a clear-cut stable environment with a richer response of those who dwell in it? And enriched response to environment means a deeper and a fuller life, not the confused condition of mind associated with lunacy.

Why Die?

If we are to credit the messages received through mediums all over the world, they speak of buildings (do they run together?) and of the means provided for every kind of study. They affirm there is no such confusion as this writer asserts. Obviously he is mixing states of mind with place. Even then he goes to extremes and reveals a woeful lack of balance.

No, the physical world is not the only plane where clear-cut thought can be experienced; neither is it, as the writer suggests, a more highly developed state than the next step in progress. If it were, why die? Why

Inspired Lecturer and Teacher



"Psychic Observer"
WILLIAM ELLIOTT HAMMOND, Pastor of the Third Spiritualist Church, 1421 North 16th St., Philadelphia, Pa. He is Vice President of Lily Dale Assembly, Lily Dale, N. Y.

not stop here and finish the job? The fact of death and that man passes higher is in itself a refutation of these ideas.

The one thing that distinguishes Spiritualism from some occult cults is its supreme homeliness. It is not highbrow; it is always common sense and in line with its facts.

It reveals to us an ascending scale of development through conditions prepared for us. And those conditions are not confused or chaotic, but stable and orderly.

The Upward Trend

As a matter of fact the spirit world provides every alternative necessary for our development. It provides the conditions in which we can carry on the development started on earth. It is, by virtue of the law of evolution, a carrying forward to higher levels all that is essential to our well-being.

Evolution does not lead to confusion, but to greater clarity; otherwise it is not fulfilling its function. The further one progresses the clearer one's mind becomes and the more powerful the will. The trend is upward spirally, not in an undulating manner. Our friends insist that this is so. It must be or there can be no such reality as they insist upon.

If we keep to the principles of Spiritualism we shall not be drawn into useless controversies or lost in metaphysical abstractions. We shall go no farther than the gravitational pull of the facts allows. We shall keep our feet upon the earth and our heads in a spiritual atmosphere and maintain balance.

By and by we shall leave the earth and find ourselves in a world, so clear, so wondrous in its definition, that we shall smile at the added confusion some clever people think it to be.

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Lily Dale, N. Y., U. S. A.

Published by DALE NEWS, INCORPORATED

Established 1937

Juliette Ewing Pressing

Feature Service Writer—Grace P. Schafer

Ralph G. Pressing

Headquarters, 5 Melrose Park, Lily Dale, N. Y., U. S. A. Phone, Cassadaga 43-F-3

Published Twice Monthly — 10th and 25th of Each Month
Printed by The Pri-Ad Corp., Pri-Ad Bldg., Jamestown, N. Y.

Membership Paid and Applied for in the
AUDIT BUREAU OF CIRCULATION, Chicago, Ill.

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Entered as second class matter September 1, 1938, at the Post Office at Lily Dale, N. Y., under the Act of March 3, 1879.

Number Seventy-four

October 10, 1941

10c a Copy

They Come Back!!

Yes, they come back. The pages of PSYCHIC OBSERVER prove it every issue. It is the great central truth we proclaim above the din of war.

THEY COME BACK, whether killed on the field of battle thousands of miles away from their homes, whether they perish because of combat in the air, or meet their doom on the vast expanse of the oceans, or just pass away naturally.

THEY COME BACK, whether they be soldiers, airmen, sailors, W.P.A. workers or civilians; whether they be killed by bomb, gun, shell, mine or auto.

THEY COME BACK, whether they lose their earthly lives in factory, or mine, by "act of God" or by accident; whether they "die" in time of war or peace.

Space is no limitation. Distance is no barrier. The hastily constructed grave, marked with a rough wooden cross, or the elaborate mausoleum is not their end.

The pomp and panoply that surrounds the passing of the important ones of the earth, the tomb of the Unknown Warrior, these do not mean finality. The church cemetery, the peaceful garden of remembrance in a crematorium, the watery grave, these do not spell eternal silence.

THE ETERNAL BOND

WHY DO THEY COME BACK? We do not, nay, we cannot call them up. We have no power to disturb them or compel them to return. Often we are the stumbling-blocks. Our prejudice, our superstition, and our ignorance stand in the way.

Why, then, do they come back? Because THEY LOVE US, because the ties of love, affection and friendship are not severed by death.

Man may destroy bodies, but God has created His children infinite, like Himself. Life and love are imperishable.

THEY COME BACK to guide, help, cheer, sustain and inspire us with glad tidings of another life, where injustice is redressed, where rank and station no longer hold sway, where all mankind is given a second chance.

And so THEY COME BACK, not the privileged faithful few of the orthodox, not the haloed saints, but human beings, men, women and children of all colors, classes, races, of all creeds—and of none.

THEY COME BACK, the sage and the fool, the scholar and the dullard, the rich and the poor, the saintly and the sinner, the king and the commoner, each with the great message, "There is no death."

GOD'S LARGER KINGDOM

THEY COME BACK to tell what they have learned in God's larger kingdom, to teach man the laws of the spirit, to indicate the priceless riches of eternity.

They do not want us to make the mistake they have made. They do not want us to chase illusion and miss REALITY.

They want us to live the way of life that will fit us for our inevitable destiny. They want us to forget the mad scramble after possessions which do not endure. They want us to forsake theological systems that clog the spirit.

They are not concerned with writings in a book, or the utterances of blind clergymen. They do not worship the past, merely because it is the past. They are not impressed with buildings, be they cathedrals, churches, temples, synagogues or mosques.

They know that the creeds, rituals and doctrines over which men have shed blood for centuries do not matter.

They do not worship at the shrine of priestcraft. They see no authority in clerical ordinances. To them idols of wood and stone are many idols. To them long sleeves, triple crowns, cassocks, mitres and stoles do not spell religion. They know these are merely trappings.

They come back to urge the necessity for real religion, for deeds, not creeds, for action, not profession, FOR SERVICE—THE COIN OF THE SPIRIT.

"M. B."

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Mental Medium



"Psychic Observer"

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CHICAGO—Central Spiritual Church, 8 East Grand. Paul A. Danielson, Pastor.

CHICAGO—Century Spiritualist Church, 1920 Irving Park Rd. Mrs. Mary Heide.

CHICAGO—Church of Fraternal Order of Spiritualists, 4039 W. Madison St., McEnery Hall. Emma Binz.

CHICAGO—Church of The Spirit, 2651 N. Central Park Ave. Frank Joseph.

CHICAGO—First Church of Divine Healing, 6641 North Artesian Ave. V. Klinger-Bigau.

CHICAGO—First Fraternal Spiritual Church, 4039 W. Madison St. Ser. Sun. 2:30 P. M. Emma Binz, Pres.

CHICAGO—First Polish-American Spiritualist Church, 3940-48 Fullerton Ave. 2nd floor. Rose Chuipek.

CHICAGO—First Spiritualist Church of Divinity, 7018 So. Wolcott Ave., Ogden Park Sta. Freda Brown.

CHICAGO—First Roseland Spiritualist Church, 138 E. 114th St. Mrs. Wilson.

CHICAGO—Fraternal Spiritual Church's Chapel, 64 W. Randolph St., 307 East. Mary B. Harris; Frederick J. Harris, Co-pastors.

CHICAGO—Friendly Spiritual Church, 1655 West 63rd St. Sheldon Northrup.

CHICAGO—Guiding Light Spiritualist Church, 1157 Belmont Ave. Gertrude McAllister.

CHICAGO—Psychic Science Church, Ashland Bldg., 165 North Clark St. Bessie Woodworth.

CHICAGO—Puritan Spiritualist Church, 354 West 63rd St., Second Floor. Rose MacKay.

CHICAGO—Scientific Center of Spiritualism, Midland Club Hotel, 172 West Adams St. Catherine Larney, 3950 Gladys Ave.

CHICAGO—Temple of Universal Law, 4740 North Western Ave., Room 217. Charlotte Birkner.

CHICAGO—Third Spiritualist Church, (O. O. F. S.), 5931 South Morgan. John Skinner.

CHICAGO—Spiritual Church of Truth, 3349 West North Ave. Theo. Siers.

CHICAGO—The Spiritual Harmony Guild, 2426 Van Buren. Netta Schaffer.

CICERO—First Spiritualist Church, 5033 West 25th Place. Lena Drews.

DANVILLE—Danville Spiritualist Church, 126½ W. Main St. Clay Campbell.

DECATUR—First Spiritualist Church of Truth, 215½ N. Water St. Rev. Grace W. Bowman.

EARLVILLE—Spiritual Church of Friendship. Victoria Wreshing.

EAST ST. LOUIS—Soul Communion Spiritualist Church, 571 N. 18th St. Iona Brandt.

Author-Medium



"Psychic Observer"

REV. ANNA DOERNER, Pastor of The Divine Psychic Mission of Consolation, 1610 Bergenline Ave., Union City, N. J.

In the current issue of the magazine "Author's of Tomorrow," an article "Birds Without Feathers" by REV. DOERNER, appears. The story relates: the prophecy of the machine age over forty centuries ago; reveals the dreaded destruction predicted; proves that Prophecy is the sacred attribute of the Divine Law of God; and that Prophecy is the ray of light in the world, groping in the darkness of materialism.

EAST ST. LOUIS—Spiritualist Science Church, 16th and Cleveland Ave. Goldie Rayburn.

ELGIN—First Spiritualist Church, 13 E. Chicago St., Nelson's Hall. Flora L. Scott.

GRANITE CITY—First Spiritualist Church, 20th and Cleveland Blvd., Psychic Hall. Jack Lang, President.

JOLIET—First Spiritualist Church, Jasper & Glenwood Place. Charles Kropin.

JOLIET—Heap Memorial Spiritualist Church, 861 Union St. Ella R. Heap.

PEORIA—Progressive Spiritualist Church, Corner of Jackson and Jefferson. Emma Richardson.

STREATOR—Good Will Spiritualist Church, 116 South Monroe, Benz Hall. Emma Dwyer, Olive Haring.

WESTMONT—Unity Spiritualist Church, 13 W. Quincy St. Alea M. Wilson.

INDIANA

ANDERSON—First Spiritualist Temple Madison Avenue. Anna Dennis.

CONNERSVILLE—First National Epistat Church 608½ Central Ave. Ella Curry, 926 Syracuse St.

CRAWFORDSVILLE—First Spiritualist Church, 1214 East Main St. Ethel Moore.

ELKHART—Clarke's Memorial Spiritual Center, 316 Division St. Jeannette Osborne.

ELKHART—First Independent Spiritualist Church, 126½ South Main St. Ruth Pasbaugh.

FORT WAYNE—First Spiritualist Church, 213 W. Washington Blvd. Maye Hibbs.

FORT WAYNE—Progressive Bible Spiritual Church, 1103½ Taylor St. Ser. Sat. and Sun. R. C. Davis, Pas.; Curtis Mowan, Ass't Pas.

FORT WAYNE—Spiritualist Center, 624½ Barr Ct. Virginia Riehle.

FORT WAYNE—The Tiger Lily Spiritualist Church, Harrison St., Randall Hotel. Fred. Felix.

FORT WAYNE—The Light of Life, 1010 Wells Street. Pearl Lowe.

GARY—First Spiritualist Church Labor Temple, 6th & Mass Ave. Reba Schallion.

HAMMOND—First Progressive Church, Odd Fellows' Bldg., State St. Myrtle Wright.

HAMMOND—Unity Spiritualist Church, 544 Hohman Ave., K. of P. Hall. Ruth Coyle.

INDIANAPOLIS—Psychic Science Spiritualist Church, 824 N. Pennsylvania Ave. Dollie Clark, Dr. B. F. Clark.

INDIANAPOLIS—Spiritualist Center, 38½ North Penna. St. A. J. Dishinger, President.

INDIANAPOLIS—Spiritualist Church, 890 Massachusetts Ave. Mr. and Mrs. John F. Van Meir.

INDIANAPOLIS—Progressive Spiritualist Church, Park and St. Clair St. Francis Craig, President; O. F. Kennedy, Secretary; Clark Gideon, Vice Pres. (presiding).

KOKOMO—First Spiritualist Church, Red Men's Hall. Hazel V. Dye, Pastor.

LAFAYETTE—Church of Divine Truth, Red Men's Hall, Fourth and Ferry Sts. Elsie Fay Brown.

LAFAYETTE—Progressive Spiritualist Church, 810 South St. Tannie Solomon.

LAPORTE—First Spiritualist Church, 811 Ridge St. Eva M. Kelly.

MARION—Distributor of Light, Spiritualist Church of S. M. A. Nebraska & Second St. Mable Pittman.

MARION—Progressive S. M. A. Church, Jr. Order Hall, 110½ West 3rd St. Edward Fawcett.

MUNCIE—Divine Spiritualist Church, 103½ W. Jackson St. William Thorp.

MONTPELIER—United Spiritualist Church, 117 E. High St. Daisy F. Trussel.

PERU—First Spiritualist Church, 62 South Miami St. Vivene Wilson.

REYNOLDS—Guiding Star Research Class. Fern Rogers.

RICHMOND—Christ Bible Spiritualist Church, 500½ Main St. George H. Baker.

SOUTH BEND—First Church of Prayer, 410 West Wayne. Bessie Wells.

UNION CITY—Messenger of Comfort, 316½ Oak St. Joseph P. Neff.

IOWA

DES MOINES—Second Spiritualist Church, Chamberlain Hotel, 7th and Locust St. Mae Steinbach.

MARSHALLTOWN—First Spiritualist Church, 128 W. Main St. Clara Cook.

KANSAS

KANSAS CITY—First Spiritualist Church, 1061 Armstrong Ave. Bettie J. Palmer.

WICHITA—First Spiritualist Church, 121 South Main St. Ira Durham, Pres. Minnie Moore, Sec.

WICHITA—N. S. T. Spiritual Center, 422 N. Market St. Rev. Dollie E. Seybold.

KENTUCKY

LEXINGTON—The Spiritual Truth Center, 114 Brown Ave. Mrs. Fred Fichtmaster. Route No. 4, Lexington.

LOUISIANA

NEW ORLEANS—Divine Fellowship of Spiritualism, 823 Spain Street. Mrs. C. Langhoff.

MARYLAND

BALTIMORE—Temple of Wisdom Church, Paca and Saratoga Sts. Elizabeth H. Dennis.

MASSACHUSETTS

BOSTON—Church of Spiritual Commune, Hotel Westminster, Copley Sq., 1st and 3rd Sunday, 8 P. M. Evan Shea.

BOSTON—National Spiritual Church of Christ, 683 Tremont St. Services Sun., Wed., Fri., 7:45 P. M. Rev. Claude Spence.

BOSTON (East)—Red Cloud Spiritual Center, 28½ Meridan St. Violet M. Belkner.

BOSTON—Spiritualist Temple of Truth, Westminster Hotel, Ball Room, Copley Square. John E. Reese.

BROCKTON—Occult Science Church, G. A. R. Hall. East Elm St. Charles E. Lyons, Pres.

BROCKTON—Peoples Progressive Spiritual Association, Corner of Green and Glenwood St. Anne Robbins.

CAMBRIDGE—The First Spiritualist Temple, 631 Massachusetts Ave. George W. Rogers.

LYNN—Spiritualist Association, Joyce mmons.

METHUEN—First Spiritualist Church, Center St. Jennie Clough.

QUINCY—First Spiritualist Church, 4 Maple Street. Everett Kerr, President.

Services at Tuller Hotel



"Psychic Observer"

REV. EDITH GREEN, Lecturer, Message Bearer, Direct-Voice Medium; 2212 West Grand Blvd., Detroit, Michigan.

Rev. Green announces a new church address. The Allen Memorial Center, will conduct their regular Sunday evening services during the fall and winter months in the Blue Room of Detroit's TULLER HOTEL . . . Guest Speakers scheduled: Jewett P. Clark, Indianapolis, Indiana; Dorothy Maxwell, Rochester, N. Y.; Fred Jordan, Norfolk, Va.; Bertie Lilly Candler, Miami, Florida, and Converse Nickerson, Boston, Mass.

SPRINGFIELD—First Spiritualist Church, 33-37 Bliss St. Hattie Reed.

WEST SPRINGFIELD—Spiritual Center, 254 Westfield St. Irene Remillard.

WORCESTER—First Spiritualist Church, 35 Oread St. Fred Smith.

MICHIGAN

ADRIAN—Christian Spiritualist Church, 412 E. Maple Ave. Mrs. Earl Beach.

BATTLE CREEK—Church of Spiritual Truth, 28 W. Fountain St. John A. Armistead.

SPIRITUALIST CHURCHES

(Continued from Page 10)

LANSING — First Spiritualist Church, 118½ E. Michigan. Reba L. Post.

LESLIE — Flower Memorial Spiritualist Church, West Bellevue St. Clifford and Edna Flower, Pres. and Vice Pres.

MUSKEGON — Spiritual Church of Truth, Odd Fellows' Hall, Western and Terrace Sts. Constance West.

MUSKEGON — Temple of Spiritual Light, 609 Laketon at Wood St. Wm. R. Aldred.

OWOSSO — First Psychic Research Spiritualist Church, 610 Clinton St. Ella Riley.

PONTIAC — Christian Spiritualist Church, 5 South Perry St. Dawson Jordan, Pres.

PONTIAC — First Progressive Spiritualist Church, 16 Chase St. Mabel Barnes.

ROSEVILLE — Church of Harmony, 17359 Roseville Blvd., near Maple. Lura E. Mathews.

SAGINAW — Church of Spiritual Truth, 1833 N. Charles St. Alma M. Eastman.

MINNESOTA

DULUTH — First Spiritualist Temple, 601 East 5th St. Bessie Magnuson.

MINNEAPOLIS — Second Spiritualist Church, N. Lyndie & 23rd Avenue. Melvina Hostak.

MINNEAPOLIS — Third Spiritualist Church, 931 13th Ave. South. Clara Johnson.

ST. PAUL — Church of Life, 413 Park Ave. Irene D. Sackett.

ST. PAUL — Divine Church of Inspiration, Colonial Hall, 574 Wahasha St. Dr. Max Zoller.

ST. PAUL — First Spiritualist Church, Hague and St. Albans. Floyd Thornton.

MISSOURI

KANSAS CITY — Church of Jesus Christ Our Redeemer, 2626 Benton Blvd. Nettie Garner Barker.

KANSAS CITY — Eighth Spiritualist Church, 3746 Woodland Ave. Bert and Julia Kelly.

KANSAS CITY — First Church Science Progression, 3050 Wabash Ave. Mary Felts.

KANSAS CITY — Science of Progressive Life, 3009 Harrison. Clara Winnie.

KANSAS CITY — Third Spiritualist Church, 2301 Van Brunt Blvd. Fred F. Kennedy, Pres.

ST. JOSEPH — First Spiritualist Church, 101 N. 15th St. Mrs. Chas. Bridges.

ST. LOUIS — Advanced Soul National Psychic Science Association, 4408 N. 19th St. Ser. Sun. and Tues., 2-8. Rev. Jose Erhart.

ST. LOUIS — Bright Star Spiritualist Church, 3660 Castleman St. Molly Bauer.

ST. LOUIS — First Spiritualist Church, American Lodge, 4386 Bates St. Emma Ordop.

ST. LOUIS — Third Spiritualist Church, 3609 Potomac St. Anna Bothman.

ST. LOUIS — Memorial Spiritualist Science Church, Melbourne Hotel. Mary Rogers.

ST. LOUIS — Spiritual Science Church, 3505 Halliday. Ser. Thurs., 2, Fri., Sun. 8. Rev. E. Recke.

NEBRASKA

LINCOLN — Haven of Rest Spiritualist Church, Inc., 333 South 27th. Louella Baughan, Lionel P. Everman.

NEVADA

RENO — Church of Revelation No. 4, 186 Mill St. Myrtle Eickelberg.

NEW JERSEY

AUDUBON — Joan of Arc Divine Healing Center, 116 Oakland Ave. Christie R. Courtenay.

CAMDEN — Fourth Spiritualist Church, 503 Market St. (N. S. A.). E. Whitecraft.

CAMDEN — Second Spiritualist Church, 728 Federal St. Catherine Broome.

CAMDEN — St. Marks Christian Spiritualist, Hadden Ave., at Washington St. Services Sun., Wed., 8 P. M., Thurs. 2 P. M. Mary L. ReCorde.

EAST ORANGE — Church of Spiritualist Harmony, 7 Hollywood Ave. Connie Clark.

HACKENSACK — Spiritual Church of Inspiration, 26 Passaic St. Amy Dickinson.

HOBOKEN — First Spiritualist Church, 527 W. Washington St.

JERSEY CITY — Grace Divine Spiritual Church, 191 Griffith St. (near Summit Ave.) Ethel Arrigo.

JERSEY CITY — Second Church of Psychic Science, 263 Manhattan Ave. Eva Nungesser.

LONG BRANCH — Trinity Church of Spiritual Science, 111 Washington St. Mary Reva Wood.

NEWARK — Church of Spiritual Promotion and Harmony, 532 Springfield Ave. Mrs. K. Hazlewood.

PASSAIC — First Spiritualist Church, 127 Prospect. Ida M. Demopoulos.

PATERSON — First Spiritualist Church, 142 Carrol St., at Broadway. Emily Freestone.

PATERSON — West Broadway (Second) Spiritualist Church, 176 W. Broadway. Elizabeth Spittler.

TRENTON — First Spiritualist Friendly Church, S. Clinton and Yard Ave. Albert E. L. Bennett.

UNION CITY — Divine Psychic Mission of Consolation, 1610 Bergenline Ave. Rev. Anna Doerner.

UNION CITY — Little Temple of Psychic Science, 529 45th St. Dorothy Field.

UNION CITY — Spiritual Church of Divine Guidance, 517 37th St. Rev. S. E. Busch, 199 Cambridge Ave., Jersey City.

UNION CITY — The First Spiritual Church of the Resurrection, 510 48th St. Rev. M. Siffka.

NEW YORK

BATAVIA — Church of Spiritual Truth, 9 Jackson St. Stuart F. Meyers.

BINGHAMTON — Universal Church of the Master of New York State, 1248 Vestal Ave. Y. Riggin.

BINGHAMTON — Universal Spiritualist Church, 78 Washington St. Adelphia Stiner.

BROOKLYN — Child of Grace Spiritualist Church, 598 Pacific St., between 4th and Flatbush Aves. Grace Rapiarda. Services Sun., Tues., Fri., 8 P. M.; Tues., and Fri., 2 P. M.

BROOKLYN — Church of Divine Light Christian Spiritualist, Apolla Studio, Carlton & Greene Ave. Emma Resch.

BROOKLYN — Cosmopolitan Church, 50 Orange St. Mary E. Murphy.

BROOKLYN — St. John's Spiritualist Church, 8015 Third St. Lillian Johnson.

BROOKLYN — The Divine Spiritualist Church, 587 Sixth Street, between 8th and 9th Avenues. (basement entrance). Beatrice De Hunt.

BUFFALO — Brooking Memorial Spiritual Church, Richmond at Sumner P. W. Mitchell.

BUFFALO — Center of Psychic Science, Chinese Room, Hotel Statler. Clifford L. Bias.

BUFFALO — Cold Springs Spiritualist Church, Schwegler Hall, 1445 Jefferson St. George Demarest.

BUFFALO — Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue. Rev. Marguerite Hanny; Sunday 11:15 A. M.-8:15 P. M.

BUFFALO — Church of Eternal Brotherhood, (N.S.A.), Malta Temple, 3296 Bailey Ave. D. Mona Berry.

BUFFALO — Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore. Stephen Nusall.

BUFFALO — Sunflower Spiritual Church, 11 Walden Ave. Ida Hansen, 39, Marchant St.

BUFFALO — Unity Spiritualist Church, 796 Elliott, near High. Isabell Reed.

ELMIRA — Class, 313 Hathway St. Goldie Sargent.

ELMIRA — First Spiritualist Church, 463 E. Church St. I. O. O. F. Temple. Eva Hostwick.

EAST AURORA — Spiritualist Church, Temple St. Mildred Hiney.

FULTON — Spiritualist Centre, 216 Cayuga St. Pearl Jones.

HORNELL — First Spiritualist Church, Main St., Macabee Hall. Fred Martin, Annabel Martin, Goldie Tyler.

HORNELL — Lily Dale Club, 69 State St. Friday Eve. Message Service. Dr. W. N. Merrell, Pres.

HORNELL — The Maple City National Spiritualist Church, 60 East Washington St. Ollie Collier.

JAMESTOWN — Open Door Spiritualist Church, Cherry St., (Near Hotel Jamestown). Carrie Yarter.

LOCKPORT — The Lock City Spiritualist Temple, 11-13 West Main Street. Rev. Clara Faber.

NEW YORK CITY — Church of Spiritual Commune, 1947 Broadway. Tues., Wed., Thurs., 8:30 P. M. Evan Shea.

NEW YORK CITY — Church of Universal Brotherhood, 248 W. 73rd. F. Palmer Gibson.

NEW YORK CITY — Eighth Spiritualist Church, 48 West 66th St. Services Wed., 2 P. M. and Fri. 8 P. M. Janie Wright.

NEW YORK CITY — Spiritual and Ethical Society, Hotel Astor, 44th and Broadway. Sunday 3 P. M. (Oct. 5th to May 25). Sec'y, 608 West 140th St. (Apt. 15).

NEW YORK CITY — Spiritual Church of God, McAlpin Hotel. Rev. Johannes Greber.

NEW YORK CITY — Spiritual Revelation Church of Harlem, 27 W. 130th St. Samuel Heyliager.

NEW YORK CITY — Temple of Spiritual Healing, Studio 803, Carnegie Hall Bldg., N. E., Corner 56th St. and 7th Ave. E. Vincente Hunte, Director.

NEW YORK CITY — The Church of Progressive Truth, Inc., 810 Riverside Drive, Apartment 1702. Nora Pepper Palmer.

NEW YORK CITY — The Oakleaf Spiritualist Center, 111 West 82nd St. Regina Weiss.

NEW YORK CITY — United Spiritualist Church, 257 Columbus Ave., at 72nd St. Message Services, Sunday, Monday, Tuesday, Wednesday, Friday at 8 P. M. Thursday and Saturday, 2 P. M. Edward Lester Thorne.

NEW YORK CITY — W. T. Stead Memorial Center, 41 West 88th St. Mrs. N. S. Thelmer (Ceil M. Cook).

NIAGARA FALLS — White Rose Center, Free Psychic Truth, Unitarian Church Bldg. Rosebud Vogel.

QUEENS VILLAGE — The Spiritual Church of Magdalene, 212-76 Whitehall Terrace (Corner of 214th St., one short block North of Hillside Ave.) Sun. 8 P. M.; Mon. 2 P. M.; Wed. 2 and 8 P. M.; Thurs. 10 A. M. and 2 P. M.; Marion Miller.

ROCHESTER — Harmony Circle, 32 South Ave. Emma J. Compton.

ROCHESTER — Open Door Spiritualist Church, Hotel Seneca, Green Room. Leota B. Maxwell.

ROCHESTER — Plymouth Spiritualist Church, Troup and Plymouth Sts. Robert J. Macdonald.

ROCHESTER — Psychic Center, 261 H'way, Apt. 7, Tues. & Fri. 8 P. M.; Wed., 2:30 P. M.; Mable McChesney.

ROCHESTER — Universal Spiritualist Church, 669 Genesee St. Louis C. Brown, Lillian Stauber.

SCHENECTADY — Progressive Spiritualist Church, 6 Myndras St. James E. Jones, Pastor; Lillian Weir, Sec'y.

SYRACUSE — Spiritual Science Church, 227 Webster. Nellie Johns, President.

ROCHESTER — Church of Divine Inspiration, 251 Hawley St. Frances Adam.

SOUTH OZONE PARK — Spiritual Center, 143-16 Sutter Ave.; Tues., 8 P. M.; Thurs., 2 and 8:15 P. M.; Sun. 8 P. M. G. E. Wagner.

WOODHAVEN (Queens) — Church of Eternal Light, 86-54 91st St., Services, Sun., 8 P. M.; Mon., Tues., Thurs., 2 and 8 P. M. Wm. Skidmore, pastor.

OHIO

AKRON — First Spiritual Temple, 199 E. Market St. Bessie Woodward.

AKRON — Friendly Spiritualist Church, 945½ Kenmore Blvd. Hulda Stewart.

AKRON — St. Paul's Spiritualist Church, 174 South College St. William Edward Hart.

AKRON — Spiritual Temple 106 South Broadway. Lyda Hosler.

ASHTABULA — First Spiritualist Church 43rd & N. Main St. Lytle Sensabaugh.

CANTON — First Spiritual Alliance Church, Nusley Studio, Third and Market, N. John Rheamont.

CANTON — Temple of Truth Spiritualist Church, 116 McKinley Ave., N. W. Viola Demmy.

CINCINNATI — Home Spiritualist Temple, 27 East 12th St. Anna F. Bryson.

CINCINNATI — First Christian Missionary Spiritualist Temple of America, 1420 Elm St. Nellie Covey.

CINCINNATI — Spiritualist Healing Bethany Church, 2710 Glenview Ave. Bertha Bickett.

CINCINNATI — Temple of Truth, 3221 Coleram Ave. Joan Jordan.

CLEVELAND — Cleveland Spiritualist Center, Inc., 4618 Euclid Ave. William H. Kost.

CLEVELAND — Divine Spiritualist Church, 5105 Euclid Ave. John M. Williams.

CLEVELAND — Spiritual Science Church, 10427 St. Clair St. Glenville Center Hall. Rene Hunt.

CLEVELAND — Sunflower Spiritualist Church, East 198th and Pawnee Ave. Bessie Jacks.

COLUMBUS — Ohio Avenue Spiritualist Church, 86 S. Ohio Ave. Services Sun., Tues., Thurs., 8 P. M. Ralph A. Whitney, Pastor, 1298 Bryden Rd. Melvin O. Smith, Associate Pastor.

COLUMBUS — The First Spiritualist Church, State and Sixth Sts. Grace Lauts, Secretary.

DAYTON — Fraternal Spiritual Church, Circles Thursday evening at 8 P. M. 341 W. Monument Ave. Maude Phelps.

DAYTON — First Church of Occult Science, 44 Franklin St. Etta Davidson.

DAYTON — Central Spiritualist Church, Haynes & Hubert. George Coster.

DELAWARE — Spiritualist Science Church, 50½ North Sandusky St. Bertha McLead.

EAST LIVERPOOL — First Spiritualist Church, Moose Hall, 4th and Wash. Sts. Frances Gillespie.

LAKEWOOD — Church of Scientific Religion, 1417 St. Charles St. George H. Coe.

MEDINA — River Styx Spiritualist Church, H. C. Hickling.

NEW PHILADELPHIA — Church of Divine Inspiration, 133 E. High St. Robert K. Wilson.

SPRINGFIELD — Psychic Center of Springfield, 531 West Main St. Agnes VanScyoc.

SPRINGFIELD — Spiritual Center, 13 S. Fountain Ave. (I.O.O.F. Hall). Bertha R. Marx.

TOLEDO — Christian Spiritualist Temple, 17th and Monroe Sts., I.O.O.F. Temple. Cecil Engle, 3459-140th St.

TOLEDO — God's Temple, 154 Spencer St. Rev. Kriner, Pastor.

TOLEDO — Good Will Spiritualist Church, Brotherhood Hall, 310 Monroe St. D. E. Crider.

TOLEDO — Psychic Study Club, 1320 Woodlawn Ave. Grace Nofsinger.

VANDALIA — Universal Spiritualist Church, Route 1, National Road, (one mile west. Corine L. Pleasant.

WARREN — Christ Universal Spiritualist Church, Room No. 4, McKinley Club, Branden Block, High St., N. E.

YOUNGSTOWN — First National Free Psychic Church, 338 Arlington. Freda Dowler.

YOUNGSTOWN — First Spiritualist Church, 322 W. Laclede Ave. H. L. Bowman and F. I. Burdick.

OKLAHOMA

BARTLESVILLE — First Spiritualist Church, pastor, C. Ruth Williams, 134 N. Choctaw; sec'y, Hilda Lioboe, 905 Wyndotte.

GUTHRIE — Spiritual Science Church, 119½ East Oklahoma Ave. Edna Francis Miller.

OKLAHOMA CITY — Central Spiritualist Church, 718½ North Broadway. A. C. Leslie.

OKLAHOMA CITY — Spiritual Science Church of America, 329 N. W. 18th St. Mae Deer McQuestion.

TULSA — Lawnwood Spiritualist Church, 5940 Sand Springs Road. Joseph E. Hutcherson.

TULSA — Second Spiritualist Church, 109½ East Third St. J. S. Allison.

TULSA — Spiritual Science Church, No. 163, Lythian Bldg. Mrs. Harry J. Swarts.

OREGON

MEDFORD — Psychic Center Class, 5 East Third St. Anna Rath.

PORTLAND — First Psychic Research Temple, 8204 North Central St. Louella M. La Valley.

PORTLAND — First Psychic Science Spiritualist Church (N.S.A.) Neighbors of Woodcraft Hall. Alma Gudhart.

Featured at San Francisco Church



"Psychic Observer"

"Psychic Observer"

Dollie Clark and Dr. B. F. Clark, Indianapolis, Ind., were featured mediums, September 28th, at The Golden Gate Spiritualist Church, San Francisco, California, of which Rev. Florence S. Becker is Pastor.

PORTLAND — Progressive Psychic and Divine Healing Center, Inc., 1825 S. E. 12th St. Lula W. Mittlesteadt.

PORTLAND — The College of Divine Science and Realization, 1835 S. W. 11th St. Mrs. J. C. F. Grumblin.

PENNSYLVANIA

ALLENTOWN — First Spiritualist Church, 29 No. 7th St. Alice Getter.

BETHLEHEM — Spiritual Alliance Church, 131 East Broad St. Clara A. Arthur.

BETHLEHEM — Christian Spiritual Church, 18 West Garrison St. Mary Ann Reph.

BRADFORD — First Church of Spiritualists, 46 Chestnut St. C. J. Heinzman, Pres.

BRADFORD — The Golden Rule Circle, 30 Hobson Place. Mrs. Elizabeth Schneider, Pres.

CHARLEROI — Diaz Spiritualist Temple, 933 McKean Ave. C. P. Diaz.

McKEESPORT — First Spiritualist Church, 809 Locust, Winifred McAndrew, Treas. 210 Tenth Avenue.

NEW CASTLE — Good Will Spiritualist Church of Christ. Glensin Hall. J. H. Anderson.

NEW CASTLE — The Spiritualist Church of Truth, McGown Hall, East Washington St. Services, Sun., Wed., Fri., 8 P. M. Agnes E. Guthrie, Annie Crocker, Lena Stevens, Celeste Atkinson.

PHILADELPHIA — Christ Chapel of Healing, 1235 Wash Venango St. Minerva H. Gray.

PHILADELPHIA — First Association of Spiritualists, N. S. corner of Master and Carlisle Sts., near Broad. Mamie B. Shulz.

PHILADELPHIA — Third Spiritualist Church, 1421 North 16th St. William Elliott Hammond.

PHILADELPHIA — Ninth Spiritualist Church, 1936 North 13th St. Emilie H. Fenner, S. C. Fenner.

PHILADELPHIA — Universal Spiritualist Brotherhood Church, 3012 W. Girard, Anna K. Rose.

EAST PITTSBURGH — First Church of Spiritualists, "Rollingstone Center," 667 Linden Ave. Gesine O. Rapp, Director; Jean Riling, Sec'y.

PITTSBURGH — First Church of Spiritualists, 256 Bouquet St., Oakland — Eleanor Fornof.

PITTSBURGH (North Side) — First Church of Unfolded Truth, 305 Federal St. William Wahl.

READING — Friendly Church of Truth (I. O. O. F. Temple) 8th and Franklin. Rev. Anna Gehris Kresley.

READING — Spiritualist Temple of Truth, Berkshire Hotel. Mary M. Stuart.

SHARON — First Spiritual Church, State and Dock St. Joseph Musoman.

TITUSVILLE — Titusville Spiritualist Church, 105 North Washington St. Marie Raggenkamp.

WILKES BARRE — First Spiritualist Church, 68 Public Square. Eliza Yeager Pryal.

RHODE ISLAND

PROVIDENCE — Holy Angel Mission, 118 North Main St. Mrs. E. Still, President. W. P. Day, Pastor.

PROVIDENCE — W. T. Stead Spiritualist Church, 32 Haskins St. Eugenie R. Letourneau, Nelson B. Vars.

SOUTH CAROLINA

CHARLESTON — Veronica Spiritualist Church, 286 Ashley Ave. V. B. Williams.

TEXAS

BEAUMONT — Golden Rule Spiritualist Church, 894 McFaddin St. Pearl M. Davis.

FORT WORTH — First Spiritualist Church of Fort Worth, 311½ Main St. C. L. Sharp.

FORT WORTH — Light of Truth Spiritualist Church, 306½ Main St. Lena DeVoe.

HOUSTON — First Spiritualist Church, 611 Calhoun St. Jane Collier.

HOUSTON — Magnolia Spiritualist Church, 7716 Harrisburg St. Mrs. M. E. Tenny.

SAN ANTONIO — The Church of Perpetual Prayer, 1939 N. St. Mary's St. Celeste Frank, Pres.

VIRGINIA

NORFOLK — First National Spiritualist Church, Southland Hotel. Rev. Elizabeth Fabian.

NORFOLK — Light of Truth Church of Divine Healing, Sun Parlor, Montecello Hotel (Sunday evening). Fred Jordan.

NORFOLK — Spiritual Center, 815 Cumberland St. S. D. Anderson.

WASHINGTON

BELLINGHAM — Psychic Research Society, 2400 Jaeger St. Mrs. Fern Bialus.

BREMERTON — Goodwill Spiritualist Church, 837 Fourth Street. Margaret Penny.

SEATTLE — Church of Spiritual Light, 3012 Arcade Bldg. Hattie B. Minear.

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